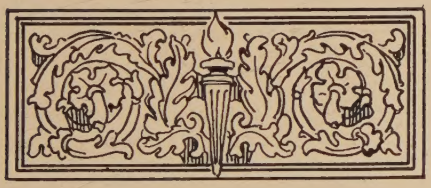
THE UNITARIAN

JUNE 1909

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION



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THE UNITARIAN

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GEORGE H. BADGER, Editor.

Contributing Editors; REV. THOMAS R. SLICER, of New York, REV. JABEZ T. SUNDERLAND, of Hartford, Ct., PRES. FRANKLIN C. SOUTHWORTH, of Meadville Theological School, Meadville, Pa., REV. THOMAS VANNESS, of Boston, Mass., REV. WILSON M. BACKUS, of Chicago, Ill., REV. HENRY WILDER FOOTE, of Ann Arbor, Mich., REV. HARRY ELMER GILCHRIST, of New Oreans La.

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SOME PRESS COMMENTS

The Inquirer (London)

An attractive cover in green cloth, prettily decorated, with a white water-lily in the centre, led us to pick up Mr. Badger's book in Boston, and it has been a pleasure to read its four chapters on the voyage home. The book is altogether one of the happiest of the recent publications of the .....both as to form and contents, and that is saying a good deal. The four chapters printed in large, clear type on ample pages, with decorated borders, with apt use of parables from nature, of which "The Water Star" is the first, teach true lessons of the higher life. The other three chapters are on "Landscape of the Soul," "The Haunts of the Hind," and "Do We See Nature?"

Springfield Republican

George H. Badger fails to identify himself on the title page of "The Water-Star", but the contents of the little book are sufficient warrant for making his acquaintance with no other introduction. Three parables: The water-star: the fisherman's ugly hut on the seashore: the deer that lives among the crags; they bring a message to shame our discontent with despised environment. The water-lily grows up from the mud, the artist fixes upon the cabin on the shore as the central figure of his landscape, the deer accepts and glories in his rocky pasture. In three chapters these three thoughts are finely expounded.

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THE UNITARIAN.

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IT must be a matter of congratulation to us all that the National Congress of Religious Liberals in Philadelphia proved to be such an unqualified success. The attendance was large, the spirit of fellowship genuinely catholic, and the trend of the discussions pre-eminently practical. Of course results are not easily measureable because no denomination and no definite "constituency" was exclusively concerned. But the liberal cause, which is, for the moment at any rate, larger than any denominational cause, gained a real impetus, and the "habit of togetherness" was materially augmented amongst those who stand near together in faith, but seldom find chance of being actually together in works and deliberations. Great credit is pre-eminently due to Rev. Charles W. Wendte for his masterly administration of the project, as well as to the local committee who had the meetings in charge.

———o———

A VERY significant thing has happened for the "larger Congregationalism" in Hackensack, N. J. A church definitely organized on the Unitarian platform, and for the early years of its growth generously assisted by the American Unitarian Association has been received into the Conference of Congregational Churches of its section, with practical unanimity, without sacrificing in the least its principles and ideals. Its minister is also enrolled in the fellowship of both denominations. Why not? The theological issues which once separated these two branches of Congregationalism are rapidly becoming "no longer relevant" from either point of view: and both branches stand for an essential ideal of independency and fellowship which lies deeper than dogma or creed. We do not suppose that the day will soon come, if ever, when either body will vote itself into the other, or the other into it: but why may not final reconciliations be gradually worked out inversely as the separation began? For the unfortunate division of Congregationalists did not happen through any denominational vote of excommunication, or concerted schism, but by the individual withdrawal of fellowship between neighboring churches who thought hostilely. Why may there not come, if gradually at first, a renewal of fellowship across the lines which shall bring the two bodies in closer co-operation without sacrifice on either side of things essential to truth and righteousness?

———o———

THE dedication of the beautiful stone church in Lancaster, Pa., May 12th, is an event of more than local significance. Twelve years ago there was not a Unitarian in this city knowing himself to be such; and Lancaster stood in the centre of a region dominated by tra-

ditions of austerest orthodoxy. A group of Hickite Friends however felt that the fellowship of a body a little more aggressively organized than their own would be congenial. and correspondence was opened with Mr. Morehouse, then Secretary of the Unitarian Conference of the Middle States and Canada, to discover whether the Unitarian fellowship was not what was sought. It proved that it was, and Unitarian services were begun which now culminate in the erection of this beautiful church-home. Very largely the credit of this movement is due to one man, Mr. M. T. Garvin, whose persistent loyalty, zeal and generosity have allowed no difficulties to daunt, or discouragements to abate his enthusiasm. But, of course, the final success has been due to the substantial comradeship of the whole group of people banded together in the enterprise. This is one of those happy achievements brought about through the fostering co-operation of the A. U. A. where the initiative came from the community itself, not waiting for the incitement of a missionary adventure from outside.

———o———

THE annual address of President Samuel A. Eliot before the American Unitarian Association, contains two propositions of almost brilliantly constructive significance. One was a project to be worked out in co-operation with the British and Foreign Unitarian Association, for sending a company of our strongest preachers of both England and America,on a tour about the world, to present our gospel with power at certain critically inviting points where liberal religion may be furthered, not indeed as a denominational cause—but as a broad and unifying factor of vital progress in spiritual life. This project, we understand, had its inception in the fertile mind of Rev. Chas. W. Wendte, Secretary of the International Congress of Religious Liberals, but Dr. Eliot now makes it the definite concern of the American Unitarian Association, and proposes to put behind it the compelling might of that organization's initiative. We believe that the project will be of significant value.

———o———

DR. Eliot's second recommendation is for the development of what may be called an "Order of Unattached Ministers"; a group of preachers enlisted for the cause of liberal religion, who, instead of looking for regular settlements over established churches shall be ready for continued field work, under competent direction, with reasonable compensation guaranteed, and a worthy standing accorded in our working cause. Of course the success of the project will depend very largely in the sagacity with which it is worked out. The need of that sort of service is tremendous, and never more pressing than just now. Moreover there was never a time perhaps, whenthe allurements of that sort of servicewould appeal to just the sort of men that we most need in the ministry, in such dramatic force as now. The Unitarian ideal is peculiarly congenial to that sort of thing.

———o———

Between the Here and the Hereafter there is no gap nor chasm nor gulf, but continuity of progress and perfect sequence. There is no end to life. Life changes its form, its embodiment, the location of its residence; but life is the breath of God, and when once breathed into the universe, and it has taken form and made for itself expression, who may annihilate it? who may strike it out of existence? No, there is no end to life. Death is an enlightenment and a discovery.—*W. H. H. Murray.*

Faith's Differing Expression

By REV. THOMAS R. SLICER

FAITH is that which most of us least understand. When we talk about believing we usually are talking about believing in a proposition of some kind. It may be true or it may not be true as a proposition that the attraction of gravity is elemental, but at any rate it is still unsafe, while it is being discussed, to step off any high place with the expectation that you are going to float. In other words, whatever may be the definition of that effect which keeps a solid body from having self-levitation and brings it to the earth, we cannot act in defiance of it. It was said by an Irish wit that it was not the fall that hurt him but the stopping, and whatever the ultimate reality may be that brings a body to the earth, believing the proposition or disbelieving it has very little effect. And that is what it means in the Epistle of James where the apostle speaks of their believing, in the midst of all the paganism, that God is one—for the doctrine of the Trinity had not yet been introduced. You do well, he says, to believe, but "the demons also believe and shudder", so they are one point further on than you, because it has an effect on their emotions, while with you it is simply intellectual:—all of which was a very clever turn; and if you read the Bible as literature you will see how clever it is as well as other things. When we talk about believing, then, we are very often simply talking about believing in a proposition as a rule; that is the defect that lies at the base of all the credal churches. The creed may be useful, it is extremely normal that it should occur, and I do not know that much dissent can be made from the statement that no man is nearer perdition than a man who utters a creed with a meaning which he knows will be accepted by the person who hears it with another meaning. Ordinarily, we are talking about faith in a proposition, faith in a definition; it is the cook's faith, who thinks that however things may be compounded by other people, this is the way to prepare and present this particular thing for the table; theology is a kind of book of recipes for preparing the soul by intellectual assent, but no soul was ever really prepared for achievement except by being nerved to action. So I insist, as always, that you shall discriminate; and it is easy to insist on this here where there is no creed, not even a covenant; it is easy here to insist that faith is not believing in a proposition but in an ultimate reality. Your child has no theory about love. From the earliest moment when it finds its mother's breast to the last moment when it sheds its tears upon her grave, what theory of love is there? It is the converse of a human soul with an ultimate reality. What is the meaning of that illustration used by James, about Abraham having offered up his son? You cannot dismiss that as a mere bit of folklore; the spiritual significance lies not in the denial of the natural affections, that the father shall surrender his child, not as in the act of one who puts his babe into the hands of Moloch; this boy born of Abraham's old age had been made the centre of every promise for the future of the race of which he was to be the head and when it was borne in on his mind that he must give to God what God had prepared, it was a supreme act of faith by which he laid him upon the altar and said and believed that God could give him back from the dead if necessary. To us —to the natural affections—it seems repugnant, but it is the consummate statement in terms of folklore of the primitive man taking God at his word, and making all other things arrange themselves beyond this challenge of the divine affections that for the moment bid the human affections be still. That is what happens every time you deny the thing that some human love demands because it is not good for the development of the being whom you love better than to gratify it. It runs all the way

from Abraham to our time, in which we put aside the immediate gratification in the interest of a great spiritual design. This is the first proof that faith is little understood—when it has substituted for it a belief in propositions until we have built up complexities in which the eternities do not dwell.

The second reason for insisting that its varying expressions need often to be reconsidered is that in the field of the spiritual life there are few achievements. Bring your minds now to focus on that point. The age in which we live is an age of amazing achievement. We read with interest the fact that John Smith mystified the Indians by being able to send certain cipher messages upon a bit of bark to his friends. The barbaric mind is always interested in the unusual—but imagine the time of Elizabeth, only the sixteenth century, being shown the achievements of today. Recall the fact that there was a labored argument to prove that no ship could cross the ocean propelled by steam, and that a ship propelled by steam brought the foreign publication by which the argument was presented to this argument I hardly need name the achievements of today — the electric telegraph, propulsion by steam on land and water, telephone, phonograph, wireless telegraphy, numberless things not so spectacular as these, discoveries in the scientific world, and not one of all these has any real significance unless the soul be the inspiring cause for the things designed for the soul's uses. What is the use of having a telephone if you have nothing to say? why start a steamship if its freight be of no importance? Why should all these things be done if they have no spiritual content? And I say the spiritual achievements of the time are of the fewest. The astronomer in his observatory, by mathematical processes, declares that at such a point in the heavens such and such a star must be, and an instrument is made and the star is revealed; the star was always there. But what have we done in the field of the spiritual? Just survey the things that are being shown to us in this—miscalled—period of the muck-rake. I do not sympathise with those strictures against men like Lincoln Steffens and his associates; they have done this country a great service—but the thing we want to know now is not how we can cover up a cess-pool that is breeding filth but how we can cleanse it. We are masters in the art of covering up, but we must now come to the period of sanitation in morals. There are hill tribes in India that are as far ahead of us in morals as an angel might be of human beings. The Santals of India are a tribe with whom dishonesty, unchastity, and lying are unknown: there are no Santals in any number on the American continent. What have we achieved in the field of the spirit? Individual achievement there is. There are immaculate spirits, individual saints, people whose minds are a pocket edition of the New Jerusalem, people who have ripened from their flowering and fruitage into perfection of character; but where is there a group of which it can be said that God dwells in them, that they live in terms so spiritual that they are "living with God in Heaven among men"? Where is the group that corresponds to that, the achievement in the field of the spirit which can be so described? Such achievements are so individual, so signal, so particular, that they are singled out as biographies that we read for our profit, not as examples that we may see commonly around us. The outcropping on the hillside tells me there is a mine worth working, and I set to work to bore its depths, and then I say exultingly that we have "struck pay dirt". We have run our tunnel and we have come to the ore; we have sunk our shaft and it is the real thing. I remember well the exultation and delight which fell on a family where I was visiting when at last after spending their entire fortune upon the seeking for ore, they at least realized paying results; they had found a vein that ran $5000 to the ton and they were delighted, and I say with all seriousness to you that the digging of a hole in the ground to get a treasure out of the hillside is not a more real transaction than the soul's adventure with the infinite. We ought to believe that prayer is a real transaction between the human soul

and the soul of God; we ought to believe that a man who sees the oncoming wave of temptation may steady himself against God, so that though it may go over him he shall come up fronting the same way as when he went down.

But we do not believe that that is a real transaction. We dally on the outskirts of endeavor, toying with the great realities, talking as if we had done something when we have a million, or as if we had achieved something when we have got ourselves called captains of industry. There was a composite photograph the other day in a newspaper of twelve millionaires, just as there had been a little while before a composite photograph of criminals, and I suppose some people thought that quite interesting. It seems to me such utter comedy that anybody should care, aside from the scientific interest of it, to know what kind of things millionaires are, people who have a special gift for getting money just as other people have a special gift for some other form of collection. Why should anybody be occupied with this when the whole field of spiritual endeavor waits? We are as far out in the using of our spiritual resources as we are in the matter of burning coal, in which we use only ten per cent of it and waste the rest from simple ignorance of what to do with it.

Now there is another consideration. We are all in the kindergarten of the spiritual life. That is bad, but to be in the kindergarten and be mad too is worse: mad from ill-temper, like a child we had in our Settlement kindergarten school the other day. That is intoleraance. Now, if faith is not believing in a proposition, it is surely foolish of us to get angry about a man who holds another definition of life. George Herbert said: "Why should I feel another man's mistakes more than his sickness or his poverty? In love I should, but anger is not love nor wisdom either." As a matter of fact, we are only dealing with the aspects of life, and when there are so many people color-blind or that have astigmatism or one or other defect of the physical eye, why not grant them the same things in the mental view? So where does toleration come in? In allowing the other man a different view, because it is not a matter of faith at all, but simply a matter of the belief in a proposition. To illustrate—I believe that some nineteen hundred years ago there lived a life in Palestine which I have been vainly and with discouragement trying to imitate all these years, a life that over and over again casts its charms upon us and demands that we shall live that life, and when I find a man like Tolstoy who only dwells upon its peaceful aspects, and another who only dwells on its nervous strength, when I find one who treats its intellectual dignity and another who deals with its moral aspects, I think they are all looking at different aspects, while the ultimate reality remains as an actual personal character, and why should I impale a man for thinking of my friend Jesus of Nazareth in a way that I do not think about him? There is only one point upon which we can absolutely focus our effort, and that is the interpretation of our faith in terms of action.

I refuse to enter into controversy. If some mild and amiable time can be selected in which to state the opposing views I shall be glad, but the man does not live with whom I will not work if he has something to do for the common good. Let us show our faith in righteousness by joining him. No man can think his thought quietly as Thoreau thought his thoughts without being devout—and that was the reason why Thoreau so resented the patronage of the minister who said to him "You are the fellow that camps in the woods", and to whom Thoreau replied "You are the fellow who camps in the pulpit." This man thought that because Thoreau was next to nature he was not next to God, but God does not come into this world naked; he comes clothed in the garb of nature, in the sweetness of music, in the beauties of art, sometimes in the mere sensuous paganism of ancient times, and it is a wise man who sees under the garment of nature" the palpitating breast of God." So we come to all kinds of sweet reasonableness if we have faith.

And now in conclusion. After a while

we shall all be leaving the city for our summer. Most of us here will be having some time this summer in God's good outdoors. Let us make the duty of this year the search for a Holy Grail which shall be, not the cup of the sacrifice, but the chalice of the divine joy. We do not, most of us, get out of God what we are entitled to. That phrase is a crude one, but I want it to stay in your minds. We are his children; he belongs to us. I would rather say that than that we belong to him. God the infinite fills the measure of the human mind, he belongs to us. He is our sea, and shall we not sail it? our field, and shall we not wander in it? our wood, and shall we not rest in its shade? our sun, shall we not be enlightened? "All things are yours, and ye are Christ's, and Christ is God's" is the splendid apostolic statement and it is a good scripture. "All things are yours, and ye are Christ's and Christ is God's," and there is no break from top to bottom of the splendid succession. Why should we not have the realization of this during these summer months? Ungird your minds from their agony of nervous attention, let yourself alone that you may hear the approach of God that you have not heard through the clamor of your own desires. Abandon the low political conviction that nothing gets done unless you do it. Be rid of the conceit that you have got to arrange this world, which only asks you to understand it; it is already arranged for by God who is its author; it is an ordered world. Oh, if at some time during these coming weeks we may only hear the approach and footfall of the divine presence, we will not argue any more whether there is a God, we will no longer debate about free-will and necessity, we will dismiss the angry contentions of the schools, we will let them all go with the other fairy stories. "Let us leave controversy for communities more idle and ignorant than ourselves", as Emerson said, and we will start the soul upon its quest for the chalice that contains the joy of life, and two things will happen to us, one, that we shall obey not knowing whither we go, and the other that we shall not ask whether we believe, for joy and wonder, as once, when the apocalypse of some resurrected joy shall appear to us beyond the boundaries of faith, interpreted in terms of gladness.

The Church in Modern Life

An Address by Frank Oliver Hall, D. D., Delivered before the National Federation of Religious Liberals in Philadelphia, April 29th, 1909

THE church is undoubtedly passing through a difficult and hazardous period of her history. Many think that she is passing out of history altogether. There are those who tell us that at best the church is a transitory institution, that it has no permanent place in society, and is doomed ultimately to disappear from our social life. We often hear it stated that religion is something which belongs to the childhood age of the human race and, as people grow more intelligent they think and talk and read less about religion, that this will continue until ultimately religion will have taken its place with the childish belief in fairies and hob-goblins as a thing outgrown. Those who believe in religion and the church fear that this may be true: those who do not believe in religion and the church hope that it may be true; the conviction seems to be widespread among all classes and conditions of men that at any rate organized religion is losing its grip on the life of the community.

Religion Permanent.

Now I do not believe that there is any more danger that the church, in some form or other, will disappear, or that religion will be outgrown than that the home will be outgrown and disappear.

The home will endure because it lays its foundations in the deep necessities of the human life. The home has grown out of the human heart, and as long as the heart beats; as long as a man looks into the eyes of a woman to find inspiration for his own highest purposes and noblest resolutions; as long as the laugh of a little child is the sweetest of all music to a mother's ears, so long the home will endure. It may change its aspects to meet the varying conditions of life, but the home, in some form in spite of trial marriages and easy divorce, will measure its duration only by the life of humanity.

So with religion and the institutions of religion. Religion also has blossomed out of the deep necessities of the human soul. It has come to us out of the heavens, not out of the sea, not out of the earth, but out of the hopes and fears, the joys and sorrows, the most generous impulses and the holiest aspirations of humanity's sacred life. As long as man looks up at night, gazing into the depths of the over-arching sky, and to the glittering worlds rolling majestically there and propounds the question "Whence"; as long as men stand beside the open grave to say a last farewell to some tried comrade called to go apart alone, and ask the question "Whither", as long as any human soul stands perplexed within the dark and devious roads of life, where pathways cross and all of happiness depends upon his choice, and ask the question, "Which"; as long as hideous remorse lays her lash upon the back of him who sets his heel upon the moral law until he cries aloud for mercy and seeking to escape looks here and there and asks the question, "How"? so long will religion hold a place in the lives of men.

"If we traverse the world over," said Plutarch, "it is possible to find cities without walls, without letters, without kings, without wealth, without coin, without schools and theatres; but without a temple or that practiseth not worship, prayers and the like, no one ever saw." No one has ever seen such a city since Plutarch's time and we have explored much of the world since he wrote that sentence. No one will ever discover such a city until men cease to be men.

Institutions Transcient.

But while religion itself is a permanent factor of human nature the institutions of religion change to meet the varied conditions of human life. The church is not the same in any two ages. The church of today is not the church of yesterday and the church of to-morrow will not be the church of to-day. The church of yesterday was theological, its business was other-worldly, its function was to save people from dire calamity in some other sphere of existence. The church of to-day is transitional. There is no general agreement as to what its function is. We are groping about trying to find a function. The church of tomorrow will probably differ as much as from the church of yesterday as the modern university settlement does from the monastery of the middle ages, once useful, now outgrown.

It does not seem at all strange to me that such large numbers of the people should have fallen away from the church. The old motives for attending churches no longer move and men do not as yet feel the force of other motives.

I heard Dr. Lorimer tell this story on himself. When he was a young minister in a small community he was one Sunday preaching a sermon on everlasting punishment and describing as vividly as possible the pains and penalties that await the unredeemed in the next world. In the midst of the discourse there was an alarm of fire and several of his congregation who belonged to the local fire department quietly left the church. The preacher went on with his discourse. Ten minutes later, just as he had reached the climax of a vivid description of the awful catastrophy that awaits the unredeemed sinner, the truant members began to return and one of the number wishing to allay the fears of the congregation with reference to their homes, put his hand to his mouth and hoarsely whispered, "False alarm! False alarm!"

The State of Transition.

Now frankly that is the way the large majority of the people have come to feel about the message of the church with which they are most familiar. When

Moody represented the world as a wreck and the churches as a life boat and the business of the clergyman and the revivalist "to get as many passengers off as possible before the old hulk went down", the church had a very plain and practical function to perform. But if the world is not a wreck but a staunch and seaworthy craft sailing on its predestined way what is the necessity of launching the life boat? One of the stock illustrations of the old time preacher was to describe a burning dwelling with some one imprisoned by the flames on the house-top in imminent danger of destruction, and the hook and ladder company coming with a rush down the street, the ladder being thrust up into the smoke and flame, the brave fireman dashing up the rounds and rescuing the victim. But if the building is not on fire, if the person on the roof is not in danger of being burned, if all this is a false alarm what is the function of the hook and ladder company and what has become of the occupation of the fireman?

Octavius B. Frothingham graphically illustrated what many believe to be the present condition of the church by a curious landmark in the vicinity of Boston. "A gentleman had running through his grounds the Middlesex Canal. It divided his garden from a very beautiful grove of trees, which was a favorable retreat in the summer time. Being a man of wealth, he spanned the canal with a stone bridge elegant to behold. After a time the railroad superceded the canal. The waters were drawn off. The bed was filled in, planted over, covered with corn fields; but the bridge still stands where it did. It serves no purpose as a bridge; it is easier to walk over the even ground than it is to climb its steep arch; it occupies good soil for planting; it withdraws from use a quantity of granite; it is by no means ornamental; and its incongruity raises a smile, not always inaudible, in the passers by. So, to the apprehension of many, stands the church, a needless relic of a past dispensation, doing nothing that literature, the book, the magazine, the newspaper, do not accomplish a great deal better; and by its standing where it does, causing a tacit reproach, and being an actual hindrance to these."

Persistence of the Church Going Habit.

Whether this is a fair illustration or not, it remains a fact that the majority of people in our time who attend church do so simply as a matter of habit. Their parents believed in the efficacy of religion and took their children to church with them in order that they might be "saved" from the terrible penalties that would befall those who did not profess religion. These people have largely outgrown their parents' ideas but the habit persists. There are still some who attend a church from the old motives. The idea may be vague in their minds but they feel that somehow there is magic efficacy in church going. If there is any good to be distributed after death they want their share and they know of no other distributing center except the church, so they go there. There is another set of people who have entered upon a larger and saner idea of what a church ought to be. They attend church because they believe in the institution, are helped by the service and want to have a part in the work. But all these together are a minority of the whole population. The large majority of the people are unchurched and this holds good not only in the city but the country and the world over.

Present Condition of the Church.

The fact cannot be questioned that organized Christianity has lost its hold on the masses of the people. In England it is admitted that about seventy-five per cent of the population never enter a church door. In Germany the proportion is still greater. An ecclesiastical authority assures us that in France there are hundreds of thousands who have never read a page of the Gospels. Mr. Campbell, of the City Temple in London, has recently declared that the vast mass of European people are alienated from Christianity as represented by the churches. As for our own country the statistics just published make a poor showing. The only denomination that appears to have had any appreciable gains is the Christian Science. Only a

small portion of our city populations ever attend church services. That these are not the pessimistic views of anti-clerical minds is shown by the attitude of the church itself. From all sides comes the cry that the number of candidates for the ministry is falling off. Scotland is a land given over to theological pursuits. Yet even her divinity halls are almost empty and she cannot find men to fill her pulpits. The Presbyterian church of America reports that there are one-third fewer men studying for the ministry of this church than there were ten years ago. All the seminaries of the Episcopal church mourn the diminution of the supply of students. Time was when the most brilliant and the most highly gifted young men felt it an honor to consecrate their powers to the work of the ministry. Law, medicine and business claim to-day the best of our youth. Whatever the reason the fact remains that the church as a vocation has lost its attractlon for our young men.

Change in the Church not Destruction of Religion.

Now what is the conclusion? Is religion dying out? Is it taking its place with the belief in fairies and hobgoblins and is it to be left behind? I do not think so. There was never so much honest, earnest and sincere religion in the lives of men as at the present moment. Religion is simply finding a different and a more diverse expression than it formerly did. The church is not an end in itself, but only a means to an end. The church is not synonymous with religion, it is only an expression of religion. The church did not make religion. Religion made the church. Going to church is not religion. Singing hymns, chanting psalms,uttering prayers are not religion. They are only an expression of religion.

There was a time when people did not go to church, because there was no church to go to. The church as it exists today is a comparatively modern institution. Religion existed before the church, it would continue to exist if every church were to be turned into an automobile garage. I am perfectly willing to confess that I find many people outside the churches, people who never go to church, quite as religious, quite as honest and pure and truthful, quite as good citizens and neighbors and cherishing quite as much faith as many of the people inside.

Religious Exercises Not Religion Itself.

Let us not make the mistake of confounding religious exercises with religion itself. We are very apt to do that just as we constantly confound education with certain means to education. We put as a fundamental test of the crudest education the ability to read and write. But there was a time when no one knew how to write or read. Were all men in those days uneducated? And even later some of the world's greatest were illiterate. Abraham did not know how to read. Some have thought that Jesus did not. And as there was a day before writing was known so there may come a day when it will be unnecessary. The perfected phonograph may supercede entirely the written or printed page and our grandchildren be spared the drudging necessity of learning through the eye what nature obviously intended should be obtained through the ear. Literature may be preserved for future generations not on sheets of paper manufactured from wood pulp and rags, but on more endurable cylinders of gutta-percha. Will education cease when reading and writing ceases? Will religion necessarily cease because certain methods by which we now express the religious sentiments are superceded by others more in accord with the custom of the times?

The Church Might Disappear, Religion would Remain.

It may be that the day will come when it is unnecessary that people should "assemble themselves together". It may be that the people of the future will read their sermons or the equivalent instead of going to hear the preacher, as they have come to read their political speeches instead of going to hear the stump speaker. It may be,as Bellamy dreamed, that "frozen" religious music will be carried into each home, by the phonograph or the telephone, instead of people assembling in some house set apart equip-

ped with an organ. It may be that the theatre is to take the place of the pulpit as an ethical instructor. In truth the best sermons that I have heard this winter have been acted and not preached. It may be that the preacher will wake up some morning to find his occupation gone. When that day comes I shall look for a job on the press or try to be a good doorkeeper in a worthy theatre, if that proves to be the house of the Lord. I do not know what is going to happen. The only thing of which I feel sure is that something is going to happen. The religious nature of man will find expression through some instrumentality.

The world is not going backward. This is a better world than it used to be when the church was strongest. It is going to continue to improve. To that end I propose to make my contribution through the church until I discover that I can make it better in some other way. I am going to try to make the church, over which I preside, as interesting as the theatre, as influential as the press and as helpful as the Associated Charities. I am going to try to hammer the idea into the minds of men that the church of to-day is the freest platform that the world affords, that it is the custodian of the highest and most essential truths and is not afraid to utter them, that the church service can be inspiring and instructive and in every way helpful and necessary. If in the end the people vote otherwise by deserting the church any going elsewhere then I will go with them and try to find some other way of doing the work that I am trying to do now.

Change in the Function of the Ministry.

As I am not surprised that so many people have fallen away from the church so I am not surprised that the Christian ministry is less attractive to young men than it used to be. What is the ministry for? Time was when the church was the throne from which a man of power reigned over the entire life of the community. The church was then a political power and the preacher preached politics as a matter of course and no one found fault with him because he did. They would have found fault if he did not. He was the guide and people expected the leader to lead. Now politics and religion have been divorced. The consensus of opinion is that the preacher must not use his pulpit as a political rostrum to advocate his pet theory of social reform.

Time was when the church was the center of social life of the community. To-day except in provincial localities this is not the case. The minister, of course, if he discovers that the social life of the community in which he is placed is barren and unprofitable, that the public good demands a different and higher order of amusement, will as a good citizen do what he can to meet the demand. But running a restaurant or a show or a fair is not the business of the ministry.

Time was when the church and the school were closely identified. They were almost one and the same thing. To-day they are separate. There may be a call for the minister and his church to work along this line even to-day. The first evening school in this country was established in the basement of the old Hollis St. church in Boston. They ran the school for several years until they had demonstrated to the city that such a school was needed and when the city took charge of the matter and established free evening schools, the church closed its vestry and attended to something else. It is not the minister's business to run a school in opposition to the public school system.

Time was when the church was the center and source of all the charity work of the community. More and more we are delegated this work to the charity organization societies with their corps of trained and efficient workers. The churches are still and may always be called upon to supply the means whereby these other institutions shall do their work. Even the administration of charities is not the business of the minister except where there are no organizations or where they are inefficient.

Time was when the minister was also a a healer, a physician, a "medicine man". To-day the world is supplied with a splendid corps of specially trained men and women who have taken this field for their life work. It may be necessary

if these men, by too much delving in things material, lose sight of the truth that man is a soul and lives in a body, and that the soul is king and the body a servant, that the church shall again demonstrate the power of thought and emotion, faith and hope and love over physical functions. But the healing of disease is not primarily the business of the church or its ministers.

The Permanent Office of the Church and the Ministry.

Well, what is left? One line of work after another has been specialized and taken away from the church and its minister. Is there anything left for the church to do that is really worth doing? Yes. With all the changes that have taken place it remains true to-day and is likely to remain true that the church is the one institution in our modern world that stands primarily and all the time for ethical and spiritual ideals. It is the peculiar function of the church to call men to high and holy living, to hold constantly before the minds of men a noble conception of what a man ought to be, to preach idealism, sing idealism, pray idealism and induce men and women to organise around some ideal and co-operate earnestly to the end that the ideal may become a reality. Perhaps the time may come when this function will also be fulfilled by some other institution. That time has not arrived. Without the church or its equivalent in the world of to-day life would certainly degenerate. Without the influence of the church or its equivalent politics becomes corrupted by graft, business is poisoned by materialism and soulless greed, education becomes merely a means for selfish enjoyment, even charity becomes mechanical and heartless; the home loses its sanctity and marriage is only another name for legalized lust. "Ye are salt", said Jesus to the first ordained Christian ministers. Without the salt of the ministry, a constant appeal by word and life to what is high and holy, the constant stimulating of the minds and hearts of men to still nobler endeavor in all departments of life, our social order would become tainted and stricken with disease.

Conclusion.

So religion will endure. The gates of hell will not prevail against it because it is a fundamental part of the deepest instincts of human nature. And if religion endures it will find expression in some kind of an institution. And this institution must have officers and leaders. Perhaps it will be found necessary to change the name of this institution, as it was once changed from "synagogue" "place where people are led together" to "church" "place where people are called together". Who cares for the name? Spell it with six letters as we do or with nine letters as the Hebrews do; call it a "Fellowship" if you want to; name it "Brotherhood" if you will; designate it "League of Service" if you prefer that title; or write over the door the words, "A Union of all who Love in the Service of all who Suffer." We may find it expedient to take the steeples off our church edifices and make them resemble Lloyd Jones "Center" in Chicago. Subsititute some other instrument for the organ as the organ superceded the viol and the cymbols, tear up the creed, burn up the rituals. That would be no great loss. The minister may come to button his collar in front instead of behind and wear brown or blue instead of black; he may be called "helper", "worker", "social settler" instead of priest, clergyman or minister, Many things may happen in the tremendous reorganization of society in the midst of which we are. But religion will stand and under some name the church will stand and with some title and garb the ministry will stand. The men of the future like the men of the past will continue to see visions and dream dreams. They will join hands for the purpose of expressing their ideals and making their dreams a reality. They will have officers and leaders and teachers And this institution of the future, with its service and its ministry, the child of the church, the grandchild of the synagogue will be freer and more helpful and more powerful than anything the past has produced.

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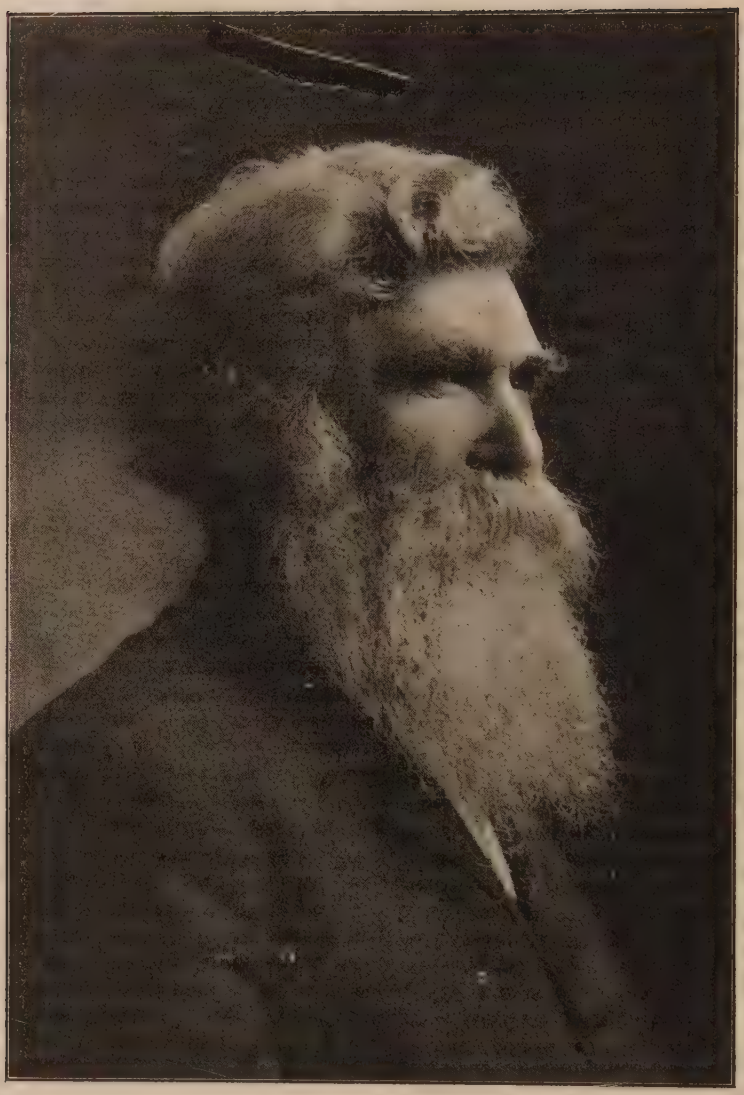
"In the valley of death the shadow that falls across it is cast by the tree of life.".



REV. JENKIN LLOYD JONES

The Church and the Industrial Problem

Jenkin Lloyd Jones and Rabbi Wise at the New York Unitarian Club

THERE was nothing of Springtime languor about the Spring meeting of the New York Unitarian Club, which closed so pleasantly a most successful season of that organization's activities on the evening of April 28. Two virile and sturdy-minded men were invited to speak straight to the mark on a very invigorating topic: and both met the challenge of their opportunity.

The topic was "Religion and the Industrial Problem," the speakers were Rev. Jenkin Lloyd Jones, minister of All Souls' Church, Chicago, and Rabbi Stephen S. Wise, D. D. of New York.

In calling the Club to order for speaking, after the dinner, the President, Mr. Cyril H. Burdett, paid a much deserved tribute to the retiring Secretary, Mr. Sylvester Swain, whose illness prevented his longer serving the Club.

In introducing the first speaker, Mr. Burdett said that it was frequently the custom to go to Boston for eloquent speakers to lead our thought and inspire our imagination, but that not all good and Unitarian things were to be sought for there; and this time we have turned not eastward but westward for our inspiration: and have secured the very best that Chicago contains — Jenkin Lloyd Jones.

Mr. Jones welcome was hearty and his response most happy.

"I generally have something to say on such subjects as you are interested in" he admitted, but I am frank to say to you that I am generally at my minimum at a banquet. Dinners and speeches don't mix very well in my machinery and I have nothing new to offer. The thing I would like to say need not be said in this presence, I am sure, and that is a vindication of the tendency to apply religion to the problems of this world and of this day. If I understand the need of the time, at least the drift of the day, it is in the direction of finding more and more interest in religion as expressed in terms of sociology and an apparent decline of religion as expressed in terms of theology.

"I don't believe that we should force the issue. I don't believe that these terms Religion and Sociology are interchangeable the one for the other, but as I read the history of religion, they stand out conspicuous in the history of a race, in proportion as they have been able to express the things of religion in terms of life and the social needs of the day. Although Sociology is a new word and it still falls a little heavily on some ears, it is a very old thing,—a religion in socialism. As I read the story of Zoraster I find that he came as a prophet of applied religion. The most holy spots on the earth, he said, were the places where man turned the soil and planted seed, where a man built a house and reared a family. If I understand the message of Buddha it was simply a movement away from the theological dogmatism of the Brahmin and an attempt to promote the vigor and the life of human development.

"Christianity revitalizes itself in the life of every advocate of practical life. St. Francis in the thirteenth or fourteenth century applied religion to the immediate problem at hand. He organized the laity into bands to help serve the gravest problems of the day, political and economic. When we get down to Channing, Parker, Beecher, Phillips Brooks and the rest of the men we honor, we find them all applying their religion to the immediate problems of the day. I have heard often of the 'minister dabbling with the public subjects of the day,' the offensiveness of the man who takes politics into the pulpit. It is a dangerous thing, but I believe it is a great deal more dangerous to leave them out. I would warn the young minister against preaching politics but I would warn them verymuch more against neglecting politics and in that way not getting into trouble nor getting into truth.

"It was Goethe who laid out the great creed of reverence, which is the one grace that no one is born with: we must all acquire it,—reverence. So in his school there was special attention given to the grace of reverence. He divided his school into three classes. The first or primary class were taught to fold their arms and cast their eyes upward and contemplate that which is beyond and above us. The middle class were taught to fold their arms behind them and cast their eyes down and contemplate that which is before us. The highest class reached the highest grade of reverence. They were taught to drop their arms at their sides and to look around, to come into a consciousness of their fellows and think of the divine in the human. The points that Goethe brings out first, the primary lesson in religion,—looking up, the contemplation

of that which is beyond and above us, is the beginning and not the end of the religious life. It is the easiest and not the hardest of the lessons in reverence. The shepherds of Gallilee cast their eyes upward. They deified the stars. The Greeks deified Olympus. Our word heaven signifies the sky. It is only now that we have learned the downward look, our contemplation of the things at our feet and it is in these latter days that we have organized our humane societies. The other day it was a touching and significant sign of the later development of religion that the dray horses of Boston wore mourning rosettes in memory of the great devoted spirit who protected them from indignities. Then there are these signs of contact with the divine in and through the human. That is the problem which we have on our hand now. It is the business of the church to develop the devout spirit; and we are sometimes afraid that we will lose the charm that belongs to worship and somehow miss the culture which comes of hymn and prayer if we get involved in the woes of humanity, if we get too busy with the work of the world. I believe that that is a false alarm; it is not justified by its fears. ThusI believe the churches must rise to the third class and have not only the reverence of the upward look or the reverence of the downward look, but culminate in the reverence of the 'around-look.'

"That is the finest religion that forgets to say 'I' in the joy of saying 'we'.

"As I take it there are only three or four great issues before the American public to-day, speaking either economically or politically. One of them covers the large field that is represented by the words Capital and Labor, the relations between those who employ and those who are employed. I am confident that it is the question of religion: it is the question of application of the Golden Rule, it is the question of fair play. If these issues belong anywhere they belong in the pulpit, and if there is any class of people who are trained to grapple with them, it is the ministers. Stupid and weakminded as we ministers are, no other class of people are prepared to discuss these aims as intelligently.

"There is in the second place, the very far reaching question of the human family, the problem of the adjustment of the sexes. On the one side is the horrible problem of divorce and on the other side is the perplexing problem of suffrage. The church must deal frankly with the problem.

"The last question I have in mind is the great one of the modern economics of war, destruction of the nations and the horrible waste of life, the contrivances of destruction that absorb so much that is needed in other directions; this stupid estimate of human nature that assumes you can scare people into peace. It is only by letting loose love and kindness and justice that a nation is safe or can be instrumental in reducing the friction of nations.

"The church must either grapple with these problems or get out of the way. It must either act for them or confess itself beaten and admit that other organizations bear the part of the church,—a confession of inadequacy on the part of the church. When there is any particular part of definite work to be done, when there is any particular charity to be attended to at the present time it seems that the only expedient thing to do is to go out and start a new organization to attend to it. So all these organizations, all these complexities of life are born out of the lack of readiness on the part of the churches to apply themselves to the problems of the day. It was for this cause they came into the world. The God that was worshipped above the stars must be recognized as visible in the face of men and is to be found and reached in and through the hearts of men and women in their effort to meet the needs of men and women.

"I like to ring the changes on Ruskin's three D's, Dress, Diet, and Debt, that are the menaces of our times and they represent the task of religion and the call of the minister.

"I believe that in this awakening interest in the problems of sociology, we see religion taking a new hold. We see indications of the restlessness of the world,

a reformation in the religions of the world.

When Arthur Toynbee introduced the word "settlement" into the vocabulary, first in England and then here, he introduced a new force without which no city church undertakes to cope with its problems. And the church is becoming a center of life, a center of helpfulness, a center of aggressiveness. The *seventh*-day church is timid, and it is only the *seven*-day church, a church that is doing the best all the time, which will be the center of life. I believe in the ministry. If I had a dozen lives I would give them all to the ministry. Yet a large portion of the work is done by the non-clerical, the unordained men and the unordained women. The minister must be at the storm center and the church must be the combined ethical force of the community making for righteousness."

The second speaker of the evening was Rabbi Stephen W. Wise, D. D. of New York. After expressing his personal debt of gratitude to Mr. Jones for many years of leadership and inspiration Dr. Wise said in part:

"It isn't an easy thing to deal with the church and the industrial problem. I find that the people are not very comfortable when the preacher brings up the subject, as the negro clergyman found that when he spoke about robbing hen roosts it always brought about a feeling of coolness in the congregation. There are only two phases of the industrial problem:—employment and unemployment. All other phases of the industrial problem are more or less considered by the church but this one rarely. Have you ever thought of the wide gulf which has been fixed between the church and the industrial masses? I was once present at a vast labor meeting. One of the speakers indulged in a terrific arraignment of the church, an arraignment which was in some part if not wholly undeserved, but the most painful thing was the way that whole mass of toilers rose to their feet and cheered the sentiment that the church was the enemy of the toiler. Two years ago it was my privilege to speak at Cooper Union and I remember to have given an address borrowing a title from Mr. Lloyd of Chicago. In the discussion which followed one of the men rose at me in vigorous fashion and said, 'Why don't you preach a sermon like that in a church?' As a matter of fact I had preached that same sermon, with more things in it, to my people. But he imagined that it was impossible for a preacher to say the things to his congregation that I had said that night.

"Has it ever occurred to you that we know the names of churches by their millionaire patron saints, but do not associate the workers of the land with the churches? The industrial masses are separated from the church. This is true even physically. The crowded, congested district is not the place where there are the greatest number of churches. Have you ever thought of this? You and I don't want churches to get into touch with the great industrial problems but to save ourselves.

"If the church could only get it out of its head that its duty is to repair instead of to reconstruct we might have the church taking a large and magnificent part in the progress of the world.

"I can't agree at all with the dictum of a great teacher of your faith, which declares that the supreme problem of the church to-day is that the world recognize the importance of the church. I do not think that that is the supreme problem. The church ought to recognize the importance it ought to have in the problems of the day. The church must lead.

"This is my last word to you: The church can do nothing in solving the great industrial problems until it have the courage of downright truth speaking. Some one has said that we need an annual re-statement of the Decalogue. We don't need that at all. All we need is to apply the old, old Decalogue to everyday life."

Before the speaking the annual election of officers took place. The following persons being elected: president, Mr. Cyril H. Burdett; vice-presidents, Rev. Thomas R. Slicer, Rev. George H. Badger; secretary, Mr. William S. Miller; members of the council, Rev. John Haynes Holmes and Mr. Charles H. Strong.

REV. C. W. WENDTE

The National Congress of Religious Liberals in Philadelphia

NOBODY dared prophesy a word before hand just what was to come of it. The Congress was brilliantly programed: advertised with masterly shrewdness and sagacity: generously financed and ably officered: but of course these things do not of themselves make genuine success, and it was easy to predict a product that might be spectacularly imposing, but virtually unconsequential.

But nobody who attended the Philadelphia meetings has any doubt, now as to what did happen. It was success: a vital achievement of religious progress in terms of intergrating fellowship and effectual sympathy of spiritual outlook, amongst people of divers religious denominations who have yet caught the vision of constructive liberalism. No millenium in Christian Unity was indeed programed, nor initiated: but what did happen was largely worth while.

We were first impressed by contrasts. In a certain sense this Congress was an outgrowth of the larger International Congress of Religious Liberals held in Boston, two years ago. One remembers those crowded sessions held in Tremont Temple, with its richly ornate decorations, the imposing Organ pile back of the platform, the gay array of festooned draperies and banners conspicuously bearing the names of great leaders and prophets: the sonorous dignity of the distinguished presiding officer: the occasional augmentation of the program with impressive music and carefully arranged religious service. Here there were sessions also crowded, but that plain Quaker meeting house with its unadorned walls and modest furnishing, its services utterly bare of music or floral decoration: its ever pervading atmosphere of quiet and modest peace—there was veritably something approximating

the dramatic in this utter lack of all ostentation and display—and the dramatic tone had spiritual efficacy.

Then it was easy, if not quite accurate, to speak of the Boston meetings as a Congress of Unitarians and their occasional friends, gathered from the four quarters of the heaven, it is true, and made cordially at home by hosts who took unstinted pains not to obtrude their local color of theology and tradition too baldly. The program was generously laid out with judicious elimination of our own folks and liberal drafts on the liberal forces of other liberal bodies: but the controlling factors were conspicuously Unitarian and the center of activity the Unitarian Headquarters—as we staunchly avow ought to have been the case.

In Philadelphia, on the other hand, we were not so much hosts, as visitors amongst Friends (what a happy chance at punning that is not punning at all in literal fact!) The meetings were presided over by a distinguished Friend, a good proportion of every audience was made up of those at home in this fine Friends' Meeting House, the manner of conducting the religious part of sessions, at any rate, was truely after the Friend's habit, and the fellowship of many households of faith was conspicuously accented in all sessions

One notes, too, how large a proportion of the speakers were laymen, rather than clergymen, what distinct recognition was given to women in the program, and perhaps most conspicuously of all, how the purpose of the meetings focused definitely and finely to a distinctly practical concern in religious dynamics:—good citizenship, civic and industrial rightousness and the Kingdom of God that is "in your midst."

Yet to note these contrasts at all, is only to call our attention to the fact that the same brilliantly efficient and versatile Secretary, the Rev. Charles W. Wendte, had the organization of both series of meetings chiefly in control, and that the first financing of both Congresses was in the hands of the American Unitarian Association, whose generous and broad-minded, and self efficacing idealism and practical sagacity alike alone make the achievement of these meetings possible.

Our space does not of course permit of a detailed record of the meetings themselves; the proceedings will be published in a complete volume later, and many of the more notable papers have appeared or will appear in the *Christian Register*, whose correspondent has also presented an exceptionally vivid and satisfying report of the Congress.

The first session was held Tuesday evening, April 27. It poured outside, but a very large congregation were gathered inside taxing to the utmost the seating capacity of the vast meeting house. Three notable speakers bore the larger part of the evening's session: Hon. Charles J. Bonaparte, of Baltimore, Md. representative of the "Holy Roman Catholic Church" who spoke on the "The Roman Catholic and Good Citizen" an address of great illuminating broad-mindedness and candor: President W. H. B. France of Brown University who spoke for the "Protestant and Good Citizenship": ("for are not the Baptists protestants of the protestants, and most nobly logical to the ideals for which Protestantism stands?" said the presiding officer in introducing him); and Booker T. Washington who spoke for "The Negroes and Good Citizenship" eloquently, persuasively and in a glorious exuberance of sturdy optimism and good spirit. "If I could go back," he said, "and Providence should ask me what color I wanted my skin to be I would say, 'class me an American Negro'".

Wednesday morning's session contained three significant addresses: Rev. William C. Gannett, D. D. of Rochester, N. Y. told us "What is Religious Liberalism" with the gift as of one speaking with authority, and we were all glorified with the nobility of his vision. Rev. Fred. W. Hamilton, D. D., President of Tufts College spoke on "What Religious Liberalism does for a Man's Higher Welfare and Happiness," and Mr. Edwin D. Mead of Boston told "What Religions Liberalism has done for America," and there was exhilerating challenge no less than inspiring congratulation in the recital that he gave. In this session also

the Secretary gave a spirited account of the origin and purposes of the Congress.

In the afternoon, a layman and a preacher bore witness to the liberal faith that was in them. The layman was Ex. Governor Curtis Guild, Jr. of Massachusetts, the preacher was Rev. Frederick W. Perkins, of the Universalist Church in Lynn, Mass.

Wednesday evening brought the felicities of a delightful reception at the Hotel Bellevue-Stratford. About three hundred were present: much opportunity for sociability was afforded, punctuated but not interrupted by a well distributed program of short speeches by President Wilbur, Secretary Wendte, Rev. Lewis G. Wilson, Secretary of the American Unitarian Association, Rabbi David Philipson of Cincinnati, Dr. Algernon S. Crapsey of Rochester, Rev. Hugo Eisehohn of Cincinnati, and Dean Elizabeth Bond of Swarthmore University.

Thursday morning's program contained three addresses of exceptional note. Rev. Jenkin Lloyd Jones of Chicago spoke on "The Religion of Democracy as Exemplified by the Career of Abraham Lincoln"; Rev. Charles E. St. John, who had been suddenly impressed into service to take the place of a speaker not able to be present, spoke on "Evolution and Religion" with ringing persuasion: Rabbi Philipson presented a remarkable discussion on "The Bible in Modern Life" peculiarly impressive and valuable from the significance of his point of view.

Thursday afternoon had two strong and challenging papers: Prof. George B. Foster of the University of Chicago, (Baptist) evidently had no fear of fagots or ecclesiastical councils when he prepared his paper on "Jesus Christ in Modern Life," for he spoke with splendid candor and stimulating directness of thought. Dr. Frank O. Hall's address on "the Church in Modern Life" we are glad to present in another part of this issue.

Thursday evening's program was preeminently attractive to a popular audience, and the meeting house was crowded to the doors. The speakers were Justice F. J. Swayze of New Jersey, Alexander Johnson of Fort Wayne, Ind., and John Mitchell, ex-president of the United Mine Workers of America, and they spoke not of theologies, nor heavens beyond the sky, but of the very practical concerns of Righteousness in this world's civic and industrial affairs.

Friday's program had much to do with specific aspects of moral and religious reforms. Dr. William I. Hull of Swarthmore College, read a paper on the "Duty of Religious Liberals toward the Peace Movement"; Prof. Francis G. Peabody, D. D., of Harvard University, spoke on "Religion and the Moral Consciousness", and Rev. Anna Garlin Spencer of New York, spoke of "Marriage and Divorce".

In the afternoon came two vigorously helpful addresses, one by Mr. Frederick Nathan, President of the New York Consumers' League, on "The Duties of the Religious Liberals with respect to the Child", and the other by Wilson S. Doan of Indianapolis, with regard to "Temperance Reform."

The session, of the Congress closed with a most impressive meeting on Friday night, for which our meagre measure of reporting utterly fails to give full import. Rev. Chas. G. Ames, D.D. of Boston opened the speaking with an inspiring address on "Liberty and Union in Religion", which was followed by short addresses from the representatives of twelve different religious fellowships, including Congregationalist, Baptist, Episcopalian, Christian, Universalist, Unitarian, Jewish, German, Evangelical, Ethical Culture and Friends.

Over a thousand members were enrolled during the session of the Congress, and while of course the larger part of the large audiences that gathered were from the city and its immediate environs, representatives from many states and cities swelled the list.

Meadville Summer Institute Postponed

Owing to adverse conditions the proposed session of the Meadville Summer Institute for Religious Education has been postponed for another year.

The Boston Anniversary Meetings

IT is not possible, and we are quite assured that it is not necessary, to present in detail the story of the Boston Meetings of this year. There was nothing epoch-making about them: nothing which in any radical manner will mark them off as distinct from the meetings of other years; just straight "program meetings" full of inspiration and enthusiasm which will prove not unproductive to the people who attended, and the congregations represented by those people. For the programs were all of unusually high order, well-balanced, wisely distributed and of cumulative value. In fact, the whole arrangement of theweek's happenings manifested rare sagacity and selective-instinct on the part of those having the program in charge.

Perhaps the first impression deeply made upon the scribe of THE UNITARIAN was the pre-eminently national range of the meetings. Those who complain that Anniversary meetings must always be sequestered in hallowed Boston, and so in danger of too much "local tone" had surely no excuse for such complaining this year. From Lawrence, Kas., came Prof. William H. Carruth, to give the address (a noble one) of Monday morning, at the Ministerial Union; from the South came Rev. J. W. Rowlett D. D., of Atlanta, Ga., to tell of the Southern work from a distinctively southern point of view; from Cleveland came Rev. Minot O. Simons to bear an important part in the week's programs; from Lawrance, Kansas, came Rev. Frederic Bennett, a most welcome visitor: from far away Manitoba, Canada, came a new recruit to our work, Rev. Mr. Vrooman, while a heartily cordial welcome was extended to the new Secretary of the Western Conference. Rev. Ernest C. Smith. One noticed also in the make-up of important committees that not only was there careful geographical distribution of members as might be expected, but that in the majority of cases the chairmen were selected from the West or Middle States rather than from New England. We speak of this the more frankly because THE UNITARIAN has been as ready as any body to criticise any seeming tendency in the other direction, and is glad to recognize the growing tendency toward a broad and vitally national manner of shaping our work.

Another marked impression gained of this year's meetings was the absolute absence of "issues" of contention. Every body was agreed on nearly everything and no clash of policies appeared anywhere. The "life-membership issue" which was due for discussion was very wisely referred to a committee for careful review; one plucky champion of "reform methods", keen in the courage of his convictions gave us chance to renew last year's fight over the "nomination issue", if we wanted to, but with dramatic unanimity we did not want to:— so that issue passed; a weighty committee sat hard upon the proposition to have meetings in New York in 1910, and in legality's name, the issue was waived; nobody had thought to bring along any resolutions with dynamite in them, looking to the regeneration of mankind or a "changed front" in the progress of the Unitarian churches; in fact the meetings of this year were in marked contrast with those of last year in absence of discussion or debate: they were meetings not of deliberation and legislation—but distinctly "program meetings"—and the very best of their sort.

Were they tame and less interesting on that account? Nobody, we believe, could call them dull at all. Were they less profitable than if charged with a keener spirit of action and progress of policy? Well, we cannot have all things all the time, and the evidences were manifest constantly that those having the actual business of the denomination in hand are neither inert or reactionary: the President's address was certainly tingling with the zeal of brilliantly constructive new purposes.

To come closer to details: the Reception of Monday night was like all Recep-

tions of Anniversary week, brilliant, happy and genuinely fraternal: the Public meetings of the National Alliance especially vital and practical: Tuesday morning contained a meeting which ought to be historic in the annals of Unitarianism—the Organization meeting of the "American League of Unitarian Laymen",—if only the League will actually arrive as a vital factor in our denominational life. This body organized with Hon. William H. Taft, President of the United States, as *Honorary President* (with his consent), Prof. W. H. Carruth of Lawrence, Kan., *President*, Gov. Eben S. Draper of Mass., and Mr. M. T. Garvin of Lancaster, Pa., *Vice-Presidents*, and Mr. Cyril H. Burdett of New York, *Secretary*. Tuesday morning also brought the Berry Street Conference for the ministers with a notable address by Rev. Chas. G. Ames, D. D., of Boston, on "The King's Highway"; and a productive business meeting of the National Alliance at the South Congregational Church.

Tuesday afternoon came the first session of the annual meeting of the American Unitarian Association, with a strong address by the President, a series of succinct reports from various committees, and an interesting review of the Association's achievements in the field, by Secretary Wilson.

The two evening sessions of the Association, (Tuesday and Wednesday evening) were public and of wholly program order: Tuesday evening three addresses of prophetic tone were presented: one by Rev. Samuel M. Crothers D. D., on "The Vital Element in Religion": one by Rev. Charles E. St. John on "Our Resources and Our Work", and one by Rev. Minot O. Simons on "The Necessity of Worship". Wednesday's meeting was a service of worship with a ringing sermon by Rev. Julian C. Jaynes of West Newton.

Thursday was a day of miscellanies: The Unitarian Historical Society, Fellowship for Social Justice, Alumni and Friends of Proctor Academy, Meadville Alumni Association, Unitarian Temperance Society, Cheerful Letter, and Post Office Mission Workers, all having interesting sessions of their own, besides the more conspicuously enthusiastic session of Young People's Religious Union afternoon and evening, where the tide of the spirit ran high.

Friday was Sunday School Day, and King's Chapel was filled morning and afternoon with its patient audience of (physically) half backward looking, and dim hearing workers in the most important branch of our denominational cause, who are the victims of that placid conservatism which makes this impossible daytime auditorium the place of their annual meetings. An exceptional strong program was presented this year, and most of the speakers had voices which reduced the discomfitures of the historic meeting place to a minimum.

And the festival of Friday night was as it always is—a seethe of good-fellowship, abundant hospitality, and as much buoyant optimism and enthusiasm as is possible at the fag-end of a strenuous, crowded week of sturdily programmed meetings of straight talk.

In this record we have omitted the catalogue of names of distinguished speakers which fill out the programs. They are significant to those who were present to hear, and are presented on the programs published in advance; and in the fuller reports of the sessions which *The Christian Register* is able to present, not only the names of speakers but substance of their addresses appear: we regret especially that we can do no justice to the various devotional services of the week: in the morning at King's Chapel, and in the afternoon at the First Church. But these are not things to be told about, or catalogued; but of note just as they actually inspired those who had time for them.

Farewell to the Rev. Mr. Robinson

In connection with the Rev. Alson H. Robinson's retirement from the pastorate of the Unitarian Church of Our Father, there was held last evening a most enjoyable reception in Unity Hall.

The clergymen of the various denominations in the city were well rep-

resented in the gathering and there was a crowded attendance of members of the church and congregation, in addition to a goodly number of the Rev. Mr. Robinson's friends in the city.

The president of the church, Thomas W. Morrison, officiated as chairman of the proceedings.

The Rev. Francis Washburn, who spoke in most happy and humorous vein, said that he was charmed not alone with Mr. Robinson's scholastic attainments, but also with his geniality and good company. "Mr. Robinson," said Dr. Washburn, "is the straight goods, and like every other graduate of Harvard, he is up to date and well acquainted with everything intellectual on the earth." Dr. Washburn expressed the opinion that Newburgh would be genuinely sorry to lose Mr. Robinson, for, said he, "Everybody in Newburgh loves, honors and respects you."

The Rev. F. B. Stockwell added his regrets to those of the previous speaker, but he congratulated Mr. Robinson on the fact that he is going to the "haven of all learning"; to the city of Boston, whither it was the desire, or so it seemed, of every Harvard man to return. "Those who have been behind the scenes in the work of the city," said Mr. Stockwell, "know something of the influence which Mr. Robinson has exerted for good in the public life of his city, and it is a matter for genuine regret that duty has called him away from a sphere of labor in which he has been so eminently successful."

The Rev. J. W. F. Carlisle (First Reformed Presbyterian) and the Rev. Byron U. Hatfield, (First Baptist) also added their tributes to the personal worth and public character of the retiring minister. Mr. Carlisle in the course of his remarks made reference to the late Civic Association and the part which Mr. Robinson had played in connection with its affairs.

Among other clerical brethren who were present, were the Rev. Dr. Findley (United Presbyterian) and the Rev. Frederick Whitney, rector of St. Agnes', Balmville.

The Rev. Alson H. Robinson, in feeling terms, and evidently moved by the sincerity and genuineness of the tributes of respect paid him by the various speakers, briefly acknowledged the many kind expressions which they had uttered, and in doing so, said that he could best express his feelings in the terms used by President Eliot on the occasion of a complimentary dinner recently, terms which were comprised in a single Scriptural phrase: "My cup runneth over." Mr. Robinson gratefully recognized the help and encouragement and many acts of goodwill which it had been his pleasure to receive during this, his first pastorate, and assured his audience that Newburgh would always have in his heart a place of the warmest regard.

The musical program was under the direction of Miss M. Holmes and included a two-part chorus, "Come Sing While Our Silk We Gather," by the children's choir and two piano duets by Miss Holmes and Miss Jessie Taylor, "Polanaise" (N. von Wilm), and "Suites Modernes" (No 2) (W. Goldner).—*Newburgh News May* 15, 09.

Iris

BY MARY E. MERRILL

Ethereal beauty such as thine,
Seems alien to a northern clime;
Thy pendant petals each unfold
Bands of rich velvet, fringed with gold;
There bees a tempting pathway trace
'Neath canopies of filmy lace;
The air with perfume subtly sweet
Allures gay butterflies to meet,
Fluttering, alight, upon thy breast
Soon folding fragile wings at rest,
Thy stalwart stem and bayonet leaf
Protection are when in thy sheath,
But when thy glorious flower hath blown,
Its beauty masters strength alone.
Thy perfect form of classic grace
So simple, pure, of beauteous race,
Thy blended hues the Greeks described
As Iris—(rainbow deified).

June 1909.

Isles of Shoals Unitarian Summer Meetings, July 11-18.

Hotels.

As heretofore "The Oceanic" will be the headquarters of the meetings, but some sessions of the Summer Meetings will as usual be held at the "Appledore. Rates at either hotel, *to members of the Association or Institute*, will be $14 per week, and $2.50 per day. The season for reduced rates will begin July 1.

For accommodations at "The Oceanic" address Mr. H. W. Morse, 7 Walnut St., Boston, Mass., until June 25. After that address "The Oceanic," Isles of Shoals, N. H.

For accommodations at "The Appledore," address Mr. F. H. Nunns, New Falmouth Hotel, Portland, Me.

In either case: (1) *Send one dollar for membership fee* to secure reduced rates. (2) Send full name and proper prefix (Mr. Mrs., or Miss) of each member in your party. (3) State date and exact time for which rooms are required. (4) Send as promptly as possible, as accommodations are limited.

Note: Those proposing to remain through both series of meetings will send *two dollars* for membership; but members of the Institute are privileged to come Saturday, July 17, and participate in the closing sessions of the regular summer meetings.

Music.

The services of the Westland Quartet, of Boston, have been secured for the Summer Meetings, and will add greatly to the attractiveness of the meetings. This quartet consists of Miss May Belle Grace Dadmun, first soprano; Mrs. Emma Schufeldt Moore, second soprano; Miss Alice Gertrude Coe, first alto; Mrs. Dorothy McTaggart Miller, second alto; Miss Marian Marshall Brown, pianist.

Program.

The general topic of the morning sessions will be: "The Church and the Social Order."

Sunday, July 11.

10:00 a. m.—Communion Service in the Stone Meeting-house.

11:00 a. m.—Religious Service with Sermon by Rev. Philip S. Moxom, D. D., of Springfield, Mass.

8:00 p. m.—Religious Service with Sermon by Rev. Charles E. St. John of Philadelphia.

9:45 p. m.—Evening Prayer in the Stone Meeting-house.

Monday, July 12.

9:15 a. m.—Morning Worship conducted by Rev. A. D. K. Shurtleff, of East Boston, Mass.

10:00 a. m.—Address: "Jesus and the Social Order," by Rev. J. T. Sunderland of Hartford, Conn.

8:00 p. m.—Address: "Some Unitarian Pioneers," by Rev. Samuel A. Eliot, D. D., President of American Unitarian Association.

9:45 p. m.—Evening Prayer.

Tuesday, July 13.

9:15 a. m.—Morning Worship conducted by Rev. Grover G. Mills, of Watertown, Mass.

10:00 a. m.—Address: "The Background of Modern Social Unrest," by Rev. Frederic Gill of Arlington, Mass.

8:00 p. m.—Lecture: "Scottish Ballads," by Rev. Albert Lazenby of Lynn, Mass.

9:45 p. m.—Evening Prayer.

Wednesday, July 14.

Y. P. R. U. Day.

9:15 a. m.—Morning Worship conducted by Rev. Harold G. Arnold of Bridgewater, Mass.

10:00 a. m.—Meeting under the auspices of the Young People's Religious Union. Speakers: Rev. A. D. K. Shurtleff and others.

12:00 m.—Reunion of Y. P. R. U. delegates and members in the Stone Meeting-house.

8:00 p. m.—Lecture: "Old Concord," by Rev. Benjamin R. Bulkeley of Beverly, Mass.

9:45 p. m.—Evening Prayer.

Thursday, July 15.

9:15 a. m.—Morning Worship conducted by Rev. Abbot Peterson of Lancaster, Mass.

10:00 a. m.—"The Justification of Capitalism," by Rev. Charles Ferguson of New York.

4:00 p. m.—Conference of Women of the National Alliance.

8:00 p. m.—Illustrated Lecture: "The Canadian Rockies," by Rev. Louis C. Cornish of Hingham, Mass.

9:45 p. m.—Evening Prayer.

Friday, July 16.

9:15 a. m.—Morning Worship conducted by Rev. D. Roy Freeman of Dorchester, Mass.

10:00 a. m.—Address: "The Religion of Socialism," by Rev. Charles W. Casson of Boston.

8:00 p. m.—Concert.

9:45 p. m.—Evening Prayer.

Saturday, July 17.

9:45 a. m.—Morning Worship in the Stone Meeting-house.

10:30 a. m.—Address: "The Religious Ideal of the Social Man," by Rev. Chas. F. Dole of Jamaica Plains.

8:00 p. m.—Address: "A History of the Isles of Shoals," by Mrs. Emma Endicott Marean of Cambridge, Mass.

9:45 p. m.—Evening Prayer.

Sunday, July 18.

11:00 a. m.—Religious service with Sermon by Rev. Augustus P. Reccord of Springfield, Mass.

8:00 p. m.—Religious service with sermon by Rev. Alfred R. Hussey of Baltimore.

Isles of Shoals Sunday School Institute July 19-23

The Isles of Shoals Sunday-school Institute is conducted under the auspices of the Isles of Shoals Summer Meetings Association, in co-operation with the Unitarian Sunday-school Society. The following courses for this season have been arranged:—

I. The story of the Life of Jesus will be presented in three lectures by Prof. Crawford W. Toy, D. D., of Harvard Divinity School, with an Introductory Lecture on "The Place of the Life of Jesus in Modern Sunday-school Teaching," by Rev. J. H. Crooker, D. D., of Roslindale, Mass.

II. Rev. William I. Lawrence of Winchester, Mass., whose series of Bible readings and Interpretations at the Shoals last year were in some respects the most attractive feature of the Institute, will give this year a series of five readings from the Old Testament, illustrative of the development of Hebrew prophesy.

III. A series of very important classroom talks on Sunday School methods will be conducted by Mrs. Clara T. Guild, Dean of the Tuckerman School. In this series, the practical issues of our work will be dealt with in a straightforward illuminating manner, by one who is peculiarly equipped by experience and gifts of mind to make them most helpful and stimulating.

IV. Evening sessions will be devoted to addresses on various aspects of Sunday School work and its relation to home life in specific details.

Monday, "The New S. S. Teacher and His Training." by Rev. William C. Gannett, D. D., of Rochester, N. Y. Tuesday, "The Distinctive Task of the Unitarian Sunday School" by Rev. Augustus P. Reccord of Springfield, Mass. Wednesday, "The Children and the Old Testament" by Mrs. John A. Bellows of Boston. Thursday, "The Home Factor" by Rev. William C. Gannett, D. D.

V. During the week there will be at least two or three informal conferences of teachers and workers for the open discussion of practical problems from the point of view of those actually doing the work with free exchange of opinion and experiences.

It is planned to have most of the afternoons left entirely free for recreation and rest. Every day's program will close with the beautiful "Candlelight Service" in the Stone Meeting House.

While the regular sessions of the Institute will begin Monday, July 19, members are privileged to come Saturday, July 17, and share in the closing sessions of the Isles of Shoals Summer Meetings for Saturday and Sunday. The fee for the Institute is one dollar—which entitles members to reduced rates at the hotel and the privilege of all the meetings.

Unitarian Headquarters, Chautauqua, N. Y.

Unitarian House will be open as usual from July 3 to the end of August. Public services of worship will be conducted on Sunday mornings at 10 o'clock and Wednesday evenings at 7 oclock. The house will be open to visitors at all times, a free circulating library and reading and tract tables will be maintained.

On Thursday July 29 Samuel A. Eliot, D. D. president of the American Unitarian Association will lecture in the Chautauqua course on "Training for Democracy". He will preach on the evening of Wednesday, July 28, at the

Unitarian House and on Thursday evening a public reception in his honor will be held in the same place.

Rev. U. G. B. Pierce, minister of All Souls Church, Washington, D. C., will lecture in the Chautauqua course on Thursday, Aug. 5th. and Saturday, Aug. 7th. He will preach on Sunday, Aug. 8th, at Unitarian Headquarters and this will be followed by lecture sermons on successive week days on the general topic: "The Religion of the Spirit."

All Unitarians and Liberals are invited to use Unitarian House freely while in Chautauqua and especially is it desirable that as many friends as can do so be in Chautauqua while Dr. Eliot and Mr. Pierce are with us.

Correspondence about rooms or other matters may be directed to Rev. William Channing Brown, Littleton, Mass., up to July 1st, after which direct to Box 174, Chautauqua, N. Y.

A Tribute to J. T. Sunderland

Rev. W. E. Gilroy, a well known Congregational Minister and Editor of Canada, in a recent letter to the *Christian Register* pays the following tribute to the Rev. J. T. Sunderland, and the influence of his pastorate of six years in Toronto.

"Though it was not my purpose in writing this letter to speak of Unitarianism in Canada, perhaps I may be pardoned for concluding with an appreciative reference to the worry and influence in behalf of liberalism in Canada of the Rev J. T. Sunderland. It was the privilege of the present writer to be a Congregational pastor in Toronto, during most of the time that Dr. Sunderland was there. It is sufficient to say that his work was highly valued by many who were not always in agreement with his particular opinions in religion, and that he has left his impress very deeply upon our life. We doubt if in recent years any one man, unless perhaps it be Goldwin Smith, has done more to break down narrowness and prejudice in Canada than did Dr. Sunderland during his pastorate in Toronto. We can only add that his successor, Rev. R. J. Hutcheon, is ably continuing the influences of that pastorate.

The Meadville Theological School

The Meadville Theological School hope for a large attendance of alumni and friends at the closing exercises of the year The final lectures of the term will be the Shaw Lectures, open to the public, given this year, by Rev. W. C. Gannett, D. D., of Rochester, N. Y. These "Talks from a Minister's Experience about the Church Service" will be given on Tuesday night, June 2. On Wednesday night Rev. Frank Lowe Phalen of Fairhaven, Mass., will give the anniversary sermon; and on Thursday, June 3, the sixty-fifth commencement of the school will be distinguished by an address by Prof. A. C. McGiffert, D. D., of Union Theological Seminary on Theological Education. Alumni proposing to attend the Commencement are requested to notify the Acting President. Francis A. Christie.

The Road

BY ALBERT LEVITT

Heigho for the road, the long high road;
Winding and stretching away,
O'er hill and dale, through cheery vale;
Heigho for the road, I say!

Heigho for the road, the blazing road,
When blinding dust-clouds ascend;
Covered with grime, I climb and climb
Long hills that seem not to end.

Heigho for the road, the winding road,
Curving by swift flowing streams;
Where ripples gay, o'er smooth stones play,
In late afternoon sun's beams.

Heigho for the road, the shady road,
Passing through deep forests cool,
Where echoes ring; where sweet birds sing
Beside the clear flowing pool.

Heigho for the road, the solemn road,
When the gray twilight enfolds
Forests and streams, and Day's last gleams
With coming Night converse holds.

Then ho, to the Road! the calling Road:
Come, let us tramp far away.
O'er hill and dale, through cheery vale;
What ho, to the road, I say.

Symposium

"What Should be Expected of the Minister's Wife in a Modern Church?"

The Woman's Point of View.

Mrs. John W. Loud, Montreal, Canada.

It is a true saying that circumstances alter cases, and I think as to ''What should be expected of a minister's wife in a modern church'' depends very much upon the adaptability of the wife, on the one hand, and the standing necessities of the church on the other. A well organized and established church, with two hundred members and upwards, should possess all the workers it needs for directing and supervising its different departments; and in such case the minister's wife would be free to take part in the Alliance Branch—not necessarily an officer for more than a given time—and also in the social life of the church generally.

On the other hand, if the church is a new, or struggling society, and the wife of the minister *can* spare time from home duties, I think she should do all in her power for the Sunday School; the Alliance Branch, or such other work for which she is best fitted.

It may however be asked,and I think justly so, why should a minister's wife be expected to give her time and energy to work in which her husband is engaged any more than the wife of a Principal of a College, or the Superintendent of a Hospital? I think the reason is, because not only the minister, but his whole family usually stand in a more intimate relation with members of a congregation than in other walks of life, and are looked upon as personal friends by every member of the congregation. So while it is not expected that a minister's wife should actively engage in all the activities of church work, it is expected that she should show her interest and good will by her presence.

Every true woman, be she the wife of a minister, or of a man in any other sphere, when she sees the work in which her husband is engaged needs her help, will work by his side until uncertainty gives place to success. Margaret Loud.

Mrs. Franklin W. Hooper, Brooklyn, N. Y.

In reply to the question," What should be expected of the mister's wife in a modern church?'' I do not even need space you indicate to express my opinion.

The minister's wife alone is judge of the duties involved in her position, and it is presumption for any layman or woman to "*expect*" anything of her, She should be as independent as any other wife. Martha H. Hooper.

Mrs. Caroline S. Atherton, Roxbury, Mass.

The minister's wife in the modern church should first of all head the Order of Peace and Good Will that Mr. Dole has described for us. In many ways seen only by the recording angel she can harmonize discordant elements: for in every society can be found possibilities of friction and separation that a wise woman can deal with in season to prevent harm. The minister's wife should have the confidence of all, should be in touch with all, and no one so well as she can promote good feeling, encourage the kindly judgment, take the sting out of gossip, and keep the life of the church family sane and true.

The minister's wife can do much to foster the social interests of the church. She must dispense genuine hospitality, absolutely sincere whatever its extent may be. If the parishoners trust her friendship, she need not make many calls. A letter of sympathy, of congratulation, a word after church, will do wonders to replace the regulation parish call, if once cordial relations have been established. Especially with the young people does the gracious hospital-

ity of the minister's home count for a great deal.

To fit people to their proper places is a higher kind of service than is commonly believed. The minister and his wife know better than any one else what needs to be done in the parish and the person called in each position. By suggestions of the right sort and made in the right way the minister's wife has a great opportunity to strengthen the work where too often it is weakest, when a few people perform the same duties year in and year out, not so much because they want to as because no others have been found to take their places. Shall she herself hold office, teach in the Sunday School, etc.? That depends on the woman, on the kind of parish, on many circumstances. Ordinarily she will serve the parish best by finding other people to fill the offices. But at once the thought of some of our best Alliance presidents who happen also to be wives of ministers makes me feel how impossible it is to generalize.

The minister's wife has a degree of borrowed authority, her word counts double, and herein lies a certain danger of which she herself is only too conscious. Yes, she can find a large field of usefulness even though she never hold office. She can rule the parish by indirection. Hers is a position of great responsibility, second only to that of the minister himself, and many a parish without making formal demands on its minister's wife is blessed by her daily ministrations, and is not inappreciative.

Caroline S. Atherton.

Mrs. Ida A. Marks, Detroit, Mich.

That she be a courageous, upright, affable, tactful, conscientious woman, neat in appearance, but not given to following the extremes of new fashion, always a present comforter in hours and homes of trouble, sorrow or illness among the parishioners, but not necessarily obtrusive, or to spend too much of her time in social calls.

It would not be wise for her, perhaps to hold offices in her Alliance or Woman's Society, unless, perchance the corresponding Secretary, which would have a tendency to bring her nearer to the people.

In fact, she should be a royal help-mate in every sense of the word to her husband, the pastor,—his complement—to such an extent as shall help to make him the perfect guide or leader of his flock, in so far as we can find perfection in this world; which is only a synonym for the golden rule, "Of doing all the good you can, to all the people you can, in all the ways you can," and thereby example and influence instilling into mankind, "The Fatherhood of God, The Brotherhood of Man, The Leadership of Jesus, Salvation by Character, The Progress of Mankind, Upward and Onward forever."

Nor should this be given grudgingly, but spontaneously,

While much is expected of the minister's wife, would it not on the other side, be wise to remember, that hiring the minister the church does not necessarily hire his wife. Ida A. Marks.

Mrs. Frances Le Baron, Aurora, Ill.

I am very glad to add my word to your "Symposium" on the duties of a minister's wife in our day.

I am sure I shall be with the majority, as I think the change of opinion on this subject has been almost or quite universal.

The minister's duties are such, are so personal, that his wife is naturally drawn to take an interest in them more perhaps, than is the case in any other profession or business.

This does not mean, however, that anything but interest and sympathy should be required of her.

As a rule she has her home affairs to care for. As the whole parish feels at liberty to criticise, she must needs give extra care to her home.

In small towns or cities a certain amount of social life is desired, so that she should be entirely free from all church activities.

The affairs of each society are in the hands of active church workers, who were there before this minister and his wife came, and there will be less friction if the work continues as usual, than if the stranger among them assumes the

control of even a small part of the interests.

This opinion is not theory only, but is formed from observation.

I could cite many cases in which trouble arose from too great activity on the part of the minister's wife. I have yet to see one in which trouble came from her leaving church affairs in the hands of those already conducting them.

Frances Le Baron.

Mrs. Warren Lee Goss, Rutherford, N. J.

Because of her position a minister's wife must necessarily exert a certain influence in the church over which her husband is minister, but nothing special should be expected of her more than of any other member interested in the church.

The wives of other professional men are not expected to assist in their husbands work, why should the wife of a minister do so?

Mrs. Warren Lee Goss.

Mrs. Sarah E. Burton, Pomona, N. C.

Have we any right to *expect* anything? What the minister's wife shall do, or shall not do, lies entirely with herself as it does with every other woman. Her taste, ability and chiefly her sense of duty must shape her career. She may enter into her husband's life, share his hopes, successes and disappointments, and take an active part in his pastoral work. She may come into close relations with, love and be loved by, a larger number of her fellow beings than any other woman. She may go deeper into their daily lives, discern more plainly the hidden springs thereof, give sympathy, charity, courage, as each is needed, to her associates more than the wife of any other man.

The modern church is ministering more and more to the social and educational needs of the people,and its women, in addition to the ever-present demands on them to sustain its philanthropies and fill a depleted treasury, are engaging in these newer enterprises. Though all will agree that that is a fortunate church whose minister's wife can be a leader in its great work, every reasonable person must also see that it lies with her alone to decide how much or how little she shall do as it lies with every other woman in the church and the congregation. If the affairs of home and family demand her time and strength those affairs become her first duty. It sometimes happens that the yearly income of the ministers is insufficient to permit the wife to engage in outside work and along the line of her highest faculties, and then the modern church has no right to expect it. If, however, taste, ability, duty and income warrant such work we may expect much of the minister's wife and expectation will be amply met.

Sarah E. Burton.

Celia Parker Wooley, Chicago, Ill.

A church may justly expect its minister's wife to be in close accord with the purposes and views of her husband, not because she is "the minister's wife" but because she is a wife—wife-hood and husband-hood being a natural guarantee for sympathy, cooperation, moral likeness. The truest marriage is a love union whose fruits are seen in a partnership of well-doing which benefit all within range of its influence and helpful activities.

If however—as sometimes happens—this general accord does not exist the usefulness of neither the church nor minister need be wholly destroyed. Each has simply missed a valuable aid and inspiration and must make the best of it.

No church has the right to demand certain personal services from the minister's wife, but every minister's wife having her husband's interests at heart, and the welfare of the church, will choose to render such services so far as possible, to be an active member of the society whose success and power for good are so largely in her hands. The minister's wife cannot escape the responsibility which attaches to her unofficial but recognized position, though the manner in which she performs the duties of this position must be determined by the situation and by her own fitness and talents. In many cases her superior training and wider experience will fit

her for positions of leadership and responsibility, for which however the best qualification is a right spirit or disposition. Much more is accomplished here and everywhere else by this right spirit and disposition than by the mere efficient performance of definite tasks and duties.

The best gift a minister's wife can have is an open and receptive mind which reads large all the good it finds in others and makes small or ignores all the evil, which never falls into petty irritation, is sensitive without being vain or exacting, and has a power of inward sustainment that is a source of strength to its possessor and to all who know her.

Certain examples easily turn into types. I recall two rather newly-wed minister's wives. The shy and unassertive nature of the first shrinks from assuming any prominent role in the church. She is one of her husband's congregation and contentedly leaves honors of leadership to others. But her frank and winning disposition, her sunny face and prevailing good spirits running over into mirth, her spontaneous but sincere admiration for all kinds and sorts of people make her the friend of all who know her and fit her for her position as well or better than would the mere possession of what might be called more solid qualities. The other has the solid qualities, with a strain of seriousness, and fits easily into the relation of counselor and leader, but here too the chief qualification lies in an abounding good will, a broad human faith and interest.

Marriage among the clergy is subject to the same trials and temptations as marriage in general, in addition to special trials and temptations well understood but which need not be enlarged upon here. In many cases the minister's wife fails because the minister himself has failed, as minister or man or both. The married life of the minister is necessarily lived in the open, including a severe strain on both love and patience.

We often hear it said that too much is expected of the minister's wife. Not too much but the wrong thing is many times expected. Where those most needful qualities are found of mutual trust and good-will the right sort of behaviour will follow and a fellowship of high and loving service be established that will be rich in blessing for church and community and for each individual soul therein.

Celia Parker Wooley.

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Amongst Ministers

Rev. W. S. Nichols has accepted a call to the church in North Andover, Mass.

Rev. Harry White of Natick has withdrawn from the ministry to take up the practice of law in Oklahoma.

Rev. A. N. Somers has resigned at Montague, Mass.

Rev. George H. Young has been suffering from a serious automobile accident. A taxicab, of which the driver had lost control, struck him while walking on the sidewalk, with the result that he received injuries of fractured ribs and was severely bruised in the shoulders, back, and head. He is now slowly recovering.

Otto E. Drew of this year's class at the Pacific Unitarian School for the ministry, accepts a call to Everett, Wash., and begins his pastorate May 23.

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Annual Budget of the A. U. A. for 1909-10

At the May Meetings the Directors of the American Unitarian Association adopted the following budget for the year beginning May 1st, 1909:

Maintenance including expense of the building, library, stenographers, annual meeting, stationery, postage, etc.	$ 8,000.00
Salaries	1,300.00
Travel	1,500.00
Publication	5,000.00
Foreign	4,500.00
Home: (Church Extension)	
New England States	7,000.00
Middle States and Canada	11,000.00
Western States	6,000.00
Southern States	2,500.00
Rocky Mountain States	4,000.00
Pacific States	6,000.00
Canadian Northwest	1,500.00
	$38,000.00
Education	7,000.00
New Americans	5,500.00
Publicity	3,500.00
Comity and Fellowship	1,500.00
Social and Public Service	2,500.00
	$ 90,000.00

The Federation of Religious Liberals

At the recent Congress in Philadelphia the following resolutions were adopted:

A Statement for the Year 1909

With the world hungering for righteousness and thirsting for the love and sympathy which belongs to brotherliness, the first Congress of the National Federation of Religious Liberals in session in Philadelphia, April 30, 1909, expresses its firm conviction that the time has come for definite and united efforts to benefit the world, with such purpose overshadowing difference of creed or diversity of belief.

To this end we declare it our purpose by the presentation of ideals, by the appeal to public sentiment, by efforts to secure the enactment of law, where law may help, and by the employment of all possible orderly and constructive efforts to make it easy for men to do right; and more and more possible for our humanity to reach its divinely ordered estate.

With an acknowledgment of the intellectual, moral, and spiritual uplift which has come to us during these three days of communion, with an added appreciation of the good thing it is for brethren to dwell together in unity, we hereby express our desire for a second Congress at such time and place as the Executive Committee in consultation with the members of the Federation, may determine.

Whereas, The First Congress of the National Federation of Religious Liberals is meeting in Philadelphia, the City of Brotherly Love, the City of William Penn's Holy Experiment, at a time in the world's history when there is a great and fruitful promise that William Penn's ideal of international arbitration by means of a Court of Arbitral Justice can be speedily realized by the nations. Be it

Resolved, That the said Congress urge upon our American Government its opportunity of fulfilling the aspiration of generations of the best American citizens by enacting the role of Peacemaker among the nations, by pushing forward in every pacific way the positive programme for the realization of universal peace adopted by the two Hague conferences, and especially by the promotion of the Court of Arbitral Justice. And

Whereas., both reason and experience prove beyond the shadow of a reasonable doubt that increasing armaments are inevitably and irresistibly opposed to increasing arbitration, Be it further

Resolved, by the said Congress that our American Government be urgently requested to enter upon negotiations with the governments of the other nations to bring about an international agreement for the limitation of armaments, and thus to lift from the people's backs an oppressive, increasing, and iniquitous burden, as well as to remove the chief obstacle from the path of international arbitration.

We, members of many different American denominations, assembled in the National Federation of Religious Liberals at Philadelphia, desire to express our deep concern over the present conditions in Turkey and its dependencies.

Assuming that the terrible reports recently received of the massacre of many thousands of Christians by fanatical and misguided Moslems are correct, we can find no words to express the intensity of our horror and indignation at such crimes against humanity.

In all tenderness we sympathize with the endangered Christian missionaries. At the same time we recognize that there are high-minded Moslems, and we would express our hearty interest in all their efforts for the reformation of their government and the improvement of their people. Therefore be it

Resolved, That we respectfully urge the President and Congress of the United States to do all that may be possible towards rebuking these atrocious crimes, and towards preventing their repetition.

Resolved, That this Federation express the hearty sympathy with all persons in all walks of life who are engaged in efforts for human betterment.

Resolved, That especially we pledge our support to those who seek the abolition of the child-labor evil, the overthrow of the "sweating system," the establishment of the living wage as the minimum in any industry, the protection of the workers from dangerous machinery and unsanitary conditions of employment.

The place of the next meeting was referred to the Executive Committee with power to act.

It was voted that the Proceedings of this First Congress of Religious Liberals be published in pamphlet form for wider distribution and a copy be sent to every member of the Federation.

It was voted that the present executive committee of twenty-five be continued; that Rev. Charles W. Wendte of Boston, act as secretary to the Federation and Henry Justice of Philadelphia as treasurer Furthermore, that Henry W. Wilbur continue to serve as president until the next Congress, when a local chairman is to be chosen by the organizations which have invited the Federation to their city.

There was also passed a resolution to employ in a foreign country a *medical missionary*, from whom no doctrinal tests should be exacted.

The thanks of the National Federation of Religious Liberals are returned to the monthly meeting of the Society of Friends in Philadelphia for the use of their meeting-house during the sessions of this Congress, and for their unremitting and generous activity for the success of our gathering, and the comfort and welfare of the speakers and members of the Federation.

We would acknowledge especially the large-hearted hospitality of the members of the Society of Friends to whom we are indebted for the delightful reception at the Hotel Bellevue-Stratford, on Wednesday evening last.

Our gratitude is due also to the American Unitarian Association for its large contribution towards the preliminary expenses of the organization, as well as for the services of its international and interdenominational secretary, Rev. Charles W. Wendte, in this connection.

The Congress furthermore returns its thanks to the officers and committees who have labored so faithfully and effectively for the success of these meetings, especially to Henry W. Wilbur, its president, and to its secretary and treasurer; to the denominational and other journals which have heralded and encouraged its formation; to the newspaper press which has reported its proceedings; and to all friends of our Congress who have contributed by generous gifts and efficient service to insure the realization of this endeavor to unite the religious liberals of the United States for testimony and service for their common principles and ideals.

Notes From the Field

Church of the Unity
Neponset, (Boston) Mass.
Rev. G. W. Cutter
Minister

The semi-centennial anniversary of the organization of this society was celebrated by appropriate exercises Sunday, May 9th. Old parishioners and friends from far and near crowded the church. Choice musical selections and beautiful flowers added to the interest and charm of the occasion. Addresses were made by Rev. Edward A. Horton, Rev. Dr. Cutter, and Rev. H. D. Catlin, who was minister of the society from 1867–70. Letters of greeting and congratulation were read from Rev. Alfred C. Nickerson, 1871–78; Rev. Charles B. Elder, D. D., 1880–84; Rev. George E. Littlefield, 1898–1900; also from Mrs. Rebecca C. Butterfield, aged eighty-five years, the oldest surviving incorporator of the church. Mr. Richard C. Humphreys brought the cordial good wishes of the society at Meeting-house Hill. The most liberal and cordial sentiments of neighborly good will were expressed by Rev. Charles H. Washburn of the Congregational Church, Neponset, and by Rev. Thomas W. Bishop of the Methodist Church. It was a deeply interesting occasion, a happy reunion of old friends,—a jubilee of hope and faith and cheer that will long be remembered by all present.

First Parish
Dorchester, Boston.
Rev. R. S. Forbes,
Minister

The death of Rev. Samuel J. Barrows was nowhere more keenly felt than in this old Puritan church, his first and only pastorate, Mr. Barrows succeeding the Rev. Nathaniel Hall. The tie between Mr. Barrows and the church was very strong and he was always held in the most affection regard. But a fortnight before his death he was a listener in the congregation, receiving as always upon his visits, the warm welcome of his innumerable friends.

At the Annual Meeting of the Alliance, in which Mr. Barrows, from the first, took the greatest interest, the following tribute was placed upon the records:

"We cannot close our backward look over the year without recording our deep sense of loss in the death of our late minister, Rev. Samuel June Barrows,—a sorrow so fresh in our hearts. Mr. Barrows from the first was the strong friend and champion of the new organization of the women then meeting with much criticism and apprehensive doubt. It was during his ministry at this church that the Woman's Auxiliary Conference took form, which was later to become the National Alliance. Of this branch Mrs. Barrows was the first president, relying on the support, encouragement and advice of her husband, who not only recognized the value of the movement to the women themselves but was among the few who foresaw its ultimate and vital importance to the entire denomination. With all the demands upon his time of these later years and the variety of his great interests for humanity at large he still found the opportunity to further the Alliance cause with voice and pen. His memory is endeared to us as individuals and as an organization, and we have indeed lost a friend."

Unitarian Society Winchester, Mass. Rev. Wm. I. Lawrance Minister The tenth anniversary of the dedication of the present house of worship and of the installation of the pastor was celebrated on April 27. Two members of the society spoke of the financial prosperity and the religious activities of the church. Secretary Lewis G. Wilson brought the greetings of the Unitarian fellowship, and Rev. John W. Suter, Episcopalian, extended the congratulations of the churches of Winchester, or, rather, in his own happy phrase, "the Church in Winchester"—one church, with many branches. When the church was built, a debt of ten thousand dollars was contracted. This debt is now all paid, the last four thousand dollars having been paid within the last twelve months. The work of the church has grown steadily, and the society is in excellent condition.

Unity Church Hartford, Conn. Rev. J. T. Sunderland, Minister Pulpit subjects for May and June have been: May 9. Life's Enthusiasms. May 16. A memorable Sunday in Rome. May 23. Hints and Foregleams of an Unseen and Higher World. May 30. A Sunday with Dante, Savonarola and the Brownings in Florence. June 6. Seeming Failures that are Great Successes. June 13. (Flower Sunday). The Influence of Noble Souls. June 20. How to meet Sorrow. June 27. Ideals that Shine and Beckon.

Perry, Ia. Rev. S. L. Haight Minister Rev. S. Louisa Haight has been given a unanimous call to remain here another year.

During the past year 16 new members have been received into the church. Four of this number were received on Easter Sunday.

The Browning class is steadily growing in interest and numbers. The leader is Miss Haight.

Des Moines, Ia. Rev. G. von Petzold, Minister Miss von Petzold gave four very fine Sunday afternoon lectures last month on Dante and the Divine Comedy, as follows: The Inferno; Easter Sunday, Immortality; The Purgatorio,and the Paradiso. They were very greatly enjoyed.

Mrs. D. H. Reichard very ably presented a paper on "Fear and Worry" at Unity Circle April 7th with interesting discussion. Mrs. F. W. Webster and Mrs. Walter Brown acted as hostesses. The meeting was followed by the election of officers for the ensuing year.

Unity Guild held its meeting on the evening of April 7th at the home of the Misses Vieser.

The church recently held its annual family supper followed by the annual reports of the various committees.

First Unitarian Duluth, Minn. Rev. Geo. R. Gebauer Minister In Duluth Minn. the church has prospered under a year's pastorate of Rev. Geo. R. Gebauer. The attendance at morning service is generally good, the Sunday School is growing though not a large one, the women of the Alliance are faithful and interested, and recently a Uniarian Men's Club has been formed with a membership of over twenty. Also a society of little girls called the Lend a Hand Club has been formed, which is likely to be of true benefit to the church in future.

Occasional socials and pastor's At Home give opportunity for friendly mingling of the people, and the addition of new members to the congregation and the Alliance is encouraging.

There is a strong sentiment in favor of

trying to build a new church, which is greatly needed, but the matter has not yet been acted upon. We are not booming, but we think, steadily marching on.

Davenport, Iowa The Sunday School
Rev. Robt. E. Ramsay here now has an enroll-
Minister ment of 83 scholars with nine teachers and five officers.

The Men's Club met April 12, at which time officers were elected and the subject of City Playgrounds discussedand thoroughlyapproved Among those who spoke were Rev. R. K. Atkinson, Supt. Frank L. Smart, Mr. H. E. Downer and Dr. A. E. Kepford. Resolutions drawn up by Mr. Charles Grilk endorsing the provision for proper playgrounds for the children of Davenport, were heartily adopted by the Club. Mr. Ramsay was appointed to act with representatives from other organizations to further the movement.

New Books

Historic Americans: by Theodore Parker. Edited with notes by Samuel A. Eliot.
Sermons of Religion: by Theodore Parker. Edited with notes by Samuel A. Eliot.
Boston. American Unitarian Association. (Centenary Edition of Theodore Parker's complete works.

Two more handsome volumes have been added to the fine centenary edition of Theodore Parker's Works, which the American Unitarian Association is issuing, both edited with judicial notes and characteristic introductions by the President of the Association, Rev. Samuel A. Eliot, D. D. "Historic Americans" brings together four lectures written the latter part of 1858 "the last productive season of Parker's hard-working life." Only two of these were actually delivered, and the four were first published in a volume bearing the title "Historic Americans" in 1870. To these are now added two sermons of somewhat another order of literature, preached on the deaths of two conspicuous statesmen, John Quincy Adams and Daniel Webster.

The act of biographical criticism has developed not a little since the days when Parker died: and historic analysis was perhaps not his immediate gift: yet one cannot but recognize a singular and almost surprising validity to the main substance of the first four lectures in this volume, which in good rights hardly ought to have been brought together with the obituary sermons, with which Parker himself would not have associated them. His survey of life-elements is well-proportioned and sagacious, and his final estimate of characters remarkably sane even in the light of more thoroughgoing researches of historical facts which later biographers have compassed. Of course the judicial tone is not so obvious in the later sermons. They were written in the heat of intense enthusiasm and "cause-passion" which is sometimes more distorting than "party passion". The sermon on Webster, for instance, is a monumental instance of heroic bad taste, and the editor has spared no pains to make its delinquencies manifest. Indeed the only criticism of the editorial work, which shows so much careful and discriminating care and interest, is the rather obvious tone of special pleader for the other side, which characterizes the notes on this celebrated lecture, which certainly has a most unique place in pulpit eulogy.

In "Sermons of Religion" we find Theodore Parker on more congenial ground, and his editor in a more sympathetic temper. "Theodore Parker is above everything else a preacher", we read in the admirable introduction. "Parker was the most human of preachers. He found his sermons not so much in his books as in the lives and needs of his fellow-men. He spoke to men on equal terms, putting himself in their places, sharing their perplexities, taking them into his confidence and reasoning things out from common experiences to logical conclusions. . . . The sermons, that is, reflect that combination of ideality and practicability which is characteristic of men of the Puritan descent." We could hardly ask for a finer characterization. The first ten sermons here presented were prepared to make a course and have a certain sequence, even development of interest. The scope may be indicated by some of the topics. "Of Piety and the Relation Thereof for Manly Life." Of" Truths and the Intellect", "Of Justice and the Conscience", "Of Conscious Religion and the Soul", "Of the Culture of the Religious Powers", "Of Conscious Religion as a Source of Strength". Besides, are added two sermons of striking beauty and nobility of inspiration—"Religious Rest" and "The Immortal Life."

The Faith and Works of Christian Science: by the writer of "Confessio Medici". N. Y. The Macmillan Co. $1.25 net.

This man does not believe the least bit in "Christian Science", and has a delightful time himself explaining why. His style is vigorous, with his manner of presenting his arguments cogent, and most of his points valid: but the total effect is so much of intense partisanship for the other side as to weaken the force of its most convincing onslaughts. The writer gives good evidence of a somewhat exhaustive acquaintance with the literature of Christian Science, and he has obviously put himself to some pains in verifying his citations and his facts. Some of his arguments are better than others; but they all make interesting reading. Of course Christian Scientists will not be converted: but with them it is not a matter of argument any way.

Noah Webster's Place among English Lexicographers, by F. Sturges Allen. Merriam and Co., Springfield, Mass. pp. 19.

This is a scholarly address delivered before the Modern Language Club of Yale University on the 150th anniversary of Webster's birth last October. The occasion was well worth commemorating, not only because Webster is one of the singularly few Yale graduates who have in any way influenced American letters, but also because his work has been of permanent value. Mr. Allen traces Webster's influence on succeeding dictionaries and on the English language in this country. Webster was an early advocate of simplified spelling, and it is through his good sense that superflous letters like *u* in hono*u*r, and *k* in public*k* were abandoned. It is not difficult to guess what his attitude would be towards the further simplifications advocated today. Mr. Allen falls into one curious error for a good Unitarian. He speaks of "E. S." Gannett's "Blessed be Drudgery", referring of course to the essay by W. C. Gannett, rather than by his father, Ezra Stiles Gannett, who died nearly 40 years ago.

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North American Review	5.00	for	4.50
Outlook	4.00	for	3.75
Pacific Monthly	2.50	for	2.00
Pearson's Magazine	2.50	for	2.00
Pictorial Review and Pattern	2.00	for	1.65
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